DOI: https://doi.org/10.37547/supsci-oje-05-03-11 Pages: 84-91

Oriental Journal of Education

ORIENTAL JOURNAL OF EDUCATION

journal homepage:
https://www.supportscience.uz/index.php/oje

THE SPEECH ACT OF APOLOGIZING IN KOREAN AND UZBEK LANGUAGES AS AN IMPORTANT COMPONENT OF SPEECH ETIQUETTE

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ABOUT ARTICLE

Key words: politeness, communication, culture, etiquette, ethics, addressee, social status, rule.

Received: 26.04.25
Accepted: 28.04.25
Published: 01.05.25

Abstract: One of the most common groups among speech acts is the act of apology. Apologizing is one of the requirements of verbal etiquette, which is an indicator of politeness. In general, the pragmatic concept of "apology" is fully reflected in the speech. Apology is one of the most important categories of speech etiquette and is a commonly used speech act.

The article analyzes the components, formulas, a specific place, the rules of etiquette for the act of apology in Korean and Uzbek linguistic culture, expressions that reflect the hierarchical relationship between asking for an apology and accepting an apology.

KOREYS VA O'ZBEK TILLARIDA KECHIRIM SO'RASH NUTQ AKTI ETIKETNING MUHIM TARKIBIY QISMI SIFATIDA

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MAQOLA HAQIDA

Kalit so'zlar: xushmuomalalik, muloqot, madaniyat, odob, etika, adresant, ijtimoiy mavqe, qoida.

Annotatsiya. Nutq aktlari ichida keng tarqalgan guruhlardan biri uzr va kechirim so'rash aktidir. Uzr va kechirim so'rash nutqiy etiket talablaridan bo'lib, u xushmuomalalikning ko'rsatkichi hisoblanadi. Umuman, "kechirim so'rash" tushunchasining pragmatik konsepti nutqda to'liq namoyon bo'ladi. Kechirim so'rash nutq odobining eng muhim kategoriyalardan biri bo'lib, ko'p ishlatiladigan nutq akti hisoblanadi.

Maqolada koreys va o'zbek lingvomadaniyatida uzr/kechirim so'rash nutq aktining komponentlari, formulalari, o'ziga xos o'rni, etiket qoidalari, kechirim so'rayotgan shaxs va kechirim qabul qilayotgan shaxslar o'rtasida pog'onaviy munosabatlarni aks ettiruvchi ifodalar tahlil etilgan.

РЕЧЕВОЙ АКТ ИЗВИНЕНИЯ В КОРЕЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ КАК ВАЖНЫЙ КОМПОНЕНТ РЕЧЕВОГО ЭТИКЕТА

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О СТАТЬЕ

Ключевые слова: вежливость, общение, культура, этикет, этика, адресант, социальный статус, правило.

Аннотация. Одной из наиболее распространенных групп среди речевых актов является акт извинения. Извиняться – одно из требований словесного этикета, являющееся показателем вежливости. В целом прагматическое понятие «извинение» полностью отражено в речи. Извинение является одной из важнейших категорий речевого этикета и является общеупотребительным речевым актом.

В статье анализируются компоненты, формулы, конкретное место, правила этикета акта извинения в корейской и узбекской лингвокультуре, выражения, отражающие иерархические отношения между просящим извинение и принимающим извинение.

Introduction. Today, New Uzbekistan is taking its cooperation with the Republic of Korea to a new stage of development, along with many other countries around the world. This, in turn, necessitates a deeper study of the mentality, national values, and distinctive characteristics of the Uzbek people and representatives of other nations. Therefore, it is of great importance to study the speech etiquette of the Uzbek and Korean peoples, who live far apart, in a comparative context, highlighting their commonalities and unique aspects.

Speech acts are considered important components of universal etiquette. It is known that "etiquette" is one of the forms of relationships that clearly reflect moral culture. It primarily governs the implementation of behavior rules in human interaction and external culture… Etiquette is present in every sphere, and its violation can cause surprise and mockery among others. Therefore, etiquette can also be called a well-established, strictly regulated behavior code [Husanov, Gulomov, 2009:118].

Speech acts, particularly expressions related to apologies and asking for forgiveness, have attracted the attention of many researchers. In the field of world linguistics, speech acts have been deeply studied and developed within various languages, including German, Japanese, English, Spanish, French, Russian, and others, by researchers such as Ratmayer, R. (2003), Brown, P., Levinson, S. (1987), Searle, J. (1986), Byon, A. (2005), Vanderveken, D. (1986), Formanovskaya, N.I. (1987), Chernyshova, A.Yu. (2002), Chinova, L.N. (1997), Lisenko, M.V. (1999), Skovorodina, S.V. (2004), Tarasenko, T.V. (1999), Tsyura, S.V. (1994), Chinova L.N. (1999), Trofimova N.A. (2008), and Cho, Suyoung (2009). In Uzbek linguistics, speech etiquette and speech acts have been initially studied within the framework of speech culture and communication norms [Shodmonov, 1970]. This area has been explored in the works of Urinboev, B. (1972), Mahmudov, N. (1998), Muminov, S. (2000), Iskandarova, Sh. (1993), Rasulov, R. (2004) and others. Additionally, the speech etiquette of the Uzbek and German peoples, their similarities and differences, as well as their national, cultural, and normative characteristics, have been studied in comparative terms by Kakharov, Q. (2020). However, the speech etiquette of the Korean and Uzbek peoples, including the etiquette of asking for forgiveness, has not been specifically studied in a comparative context.

Main part. One of the most widespread groups of speech acts is the act of apologizing and asking for forgiveness. Apologizing and asking for forgiveness is a requirement of speech etiquette and is considered an indicator of politeness. According to Brown, S. and Levinson, P. (1987) "apologizing and asking for forgiveness in speech acts is understood as an act that damages the reputation of the person who is apologizing (asking for forgiveness) and strengthens the reputation of the person who accepts the apology: the reputation of the one asking for forgiveness is diminished, while the reputation of the one accepting the apology is enhanced" [Brown, Levinson, 1987: 68, 187]. However, Ratmayer, R. (2003) disagrees with this idea and writes the following: "Apologizing

for a small mistake not only enhances the reputation of the person accepting the apology but also improves the reputation of the person apologizing, as the person asking for forgiveness demonstrates themselves as a morally upright individual. However, in situations where negative consequences may arise during the communication process, the person asking for forgiveness elevates their interlocutor's reputation by acknowledging their fault, giving them the opportunity to decide the fate of future relations" [Ratmayr, 2003: 22-23].

Politeness is an integral part of speech etiquette. Indeed, speech etiquette is the most essential tool that demonstrates politeness in communication, and it is one of the most important means of expressing politeness linguistically. Apologizing is the expression of politeness in speech communication towards the addressee, i.e., the object of the fault, for improper actions and inconveniences [Formanovskaya, 2002:125].

In the Korean language, the concept of forgiveness is expressed by the characters 사과 (赦過), where 赦 means "to forgive" and 過 means "to pass" or "to make a mistake." The word 사과 (赦過) means "forgiveness, pardon, apology." The verb forms 사과하다 (to apologize) and 사과를 받다 (to accept an apology) are formed by adding the infinitive 하다 and the auxiliary verb 받다. The origin of the word 사과 (赦過) is connected to Chinese characters.

In the "Explanatory Dictionary of the Uzbek Language" the verbs *kechmoq* and *kechirmoq* are explained as follows :

Kechmoq – *Afv etmoq, kechirmoq.* To pardon, to forgive. [*Mirzaqul:*] *Boy ota, Suyarning gunohini men sizdan so'radim. Keching.* N. Safarov, Uyg'onish. [*Mirzaqul:] The rich father, I asked you to forgive Suyar's sin.* Forgive. N. Safarov, Uygonish.

Kechirmoq – *Afv etmoq, gunoh, xato va sh.k.ni o'tmoq. Yaxshi yozolmaganingni kechirish mumkin, lekin yaxshi yozishni istamaganingni kechirish mumkin emas. To pardon, to forgive a sin, mistake, etc . It is possible to forgive for not writing well, but it is not possible to forgive for not wanting to write well.* From newspaper.

Kechirim – *Afv etish; uzr. U erining yuziga kechirim so'ragandek tikildi. Sh. Rashidov, Bo'rondan kuchli. Pardon; apology. She looked at her husband as if she was asking for forgiveness. Sh. Rashidov, Stronger than the storm* [Begmatov et al. 2006-2008: 362-363].

UZR – this is also Arabic word meaning "forgiveness", "excuse", or "justification for forgiveness". In Uzbek, it mainly appears in the phrase *uzr so'ra* (to ask for forgiveness)meaning "forgiveness" and *uzrini ayt* where it means "justification for forgiveness" [Rakhmatullayev, 2003:451].

In Korean literary language, the term 사과 (赦過) is used for forgiveness, originating from Chinese characters. However, in everyday life, the verbs 미안하다 (to be sorry), 죄송하다 (to

apologize), and 실례하다 (to apologize) are more commonly used in the discourse of forgiveness. For example:

"실례합니다". 젊은 쪽이 경찰신분층을 그녀에게 들이밀었다 (정유정. 칠 년의 밤, 244 쪽).

"I apologize for disturbing you," the young police officer showed her his police badge.

As noted above, the words *forgiveness* and *apology* combine with the verb to ask to form performative phrases such as "I ask for forgiveness" and "I ask for an apology" which serve as polite formulas for requesting forgiveness.

In general, the pragmatic concept of "asking for forgiveness" fully manifests in speech. Asking for forgiveness is one of the most important categories of speech etiquette and is considered a frequently used speech act. The reaction to asking for forgiveness is generally triggered by improper behavior. This speech act always takes place within the framework of a polite "dialogue" between people. In this case, relationships are clearly demonstrated, and the information comes from the "I": the guilty, the polite, the respectful. The information is directed to "you": acknowledging the fault, showing respect, and recognizing the partner in the conversation as deserving of respect.

The act of asking for forgiveness consists of four components:

1. The person who has committed the improper behavior or caused harm;
2. The person who suffers as a result of the improper behavior;
3. The fault;
4. The request for forgiveness.

In oral communication, the degree of politeness in the formulae for asking for forgiveness is primarily dependent on the severity of the fault. Therefore, when asking for forgiveness for minor improper actions, inconvenience, or carelessness, there are usually no strong emotions involved. In this case, the request for forgiveness primarily serves to present the speaker as a polite person who acknowledges social norms. The formulae for asking forgiveness for minor mistakes are minimal: "Excuse me," "Apologies," "I am at fault," and so on.

In the Korean language, when asking for forgiveness for minor mistakes, carelessness, or inconvenience, minimal formulas such as 미안해요 and 미안해 are used. Examples include:

– 깨워서 ***미안해***. 잘 잤어? 이제 토하지 않아?

–*Sorry for waking you up. Is your stomach okay now?*

–언니 미안해……(신경숙. 엄마를 부탁해. 208 쪽).

–*Sister, I am sorry......*

Typically, minor improper actions are committed unintentionally or accidentally. As a result, in most cases, the apology is also given involuntarily. For example:

실수로 전화기를 사무실에 두고 나왔어. 정말 ***미안해***......(세종한국어 6. 국립국어원, 24 쪽)

I accidentally left my phone in the office. I am sorry.

In Uzbek, when asking for forgiveness for minor mistakes, the words *kechiring, kechir, uzr* are commonly used:

Уста Алим қутидорга кулимсираб олгач:

– Рухсатсиз меҳмонхонангизга кирганим учун ***кечирасиз****, – деди.*

– Айби йўқ, мулла, – деди қутидор ва қаршима-қарши ўлтуришдилар (A.Qodiriy. O'tkan kunlar, 282).

Master Alim smiled at the porter and said:

– I apologize for entering your guesthouse without permission.

– No problem, Mulla, – said the porter, and they sat down face to face (Kodiriy, 282).

For moderate or serious mistakes, asking for forgiveness, according to Ratmayer's definition, can be associated with the concept of "serious apology".

In Korean, when a moderate improper action occurs, an apology can be expressed as follows:

서원은 "***죄송해요***. 아빠"했다. 여기에 왜 왔느냐는 질책으로 들은 눈치였다 (정유정. 칠년의 밤, 253–쪽). Seowon said, "I'm sorry, Dad." It seemed like he had sensed the question as a reproach, asking why he had come here.

In Korean, for serious mistakes,the apology is generally accompanied by an acknowledgenment of guilt. For example: 잘못했어요 *I am guilty*/ 다시는 안 그럴게요 *I will not do it again*/ 죄송해요/ 용서해요 *Please, forgive me* are used.

아이가 "잘못했어요. 다시는 안 그럴게요. 용서해 주세요." 라고 했어요 (https://m.blog.naver.com/eyohlovec/221702722984).

The child said: "I am fault. I will not do it again. Please forgive, me.

In Uzbek, a "serious apology" can be illustrated with the following example:

– Shundog'mi, – dedi hoji o'z gunohi o'kuliga tushkan holda, – undog' bo'lsa, bizni kechir, o'g'lim (A. Qodiriy. O'tkan kunlar, 323).

– "Is that so?"said old man, falling into his own guilt, "If that is the case, forgive us my son".

It is worth noting that in Korean culture, the likelihood of older individuals asking for forgiveness from younger ones is lower. Even when the need to ask for forgiveness arises, it is usually done indirectly. As is known, in Korea, the specific attitude towards the elderly is based on Confucian teachings. According to this doctrine, younger people must show respect to the elderly and obey them.

Conclusion. Thus, the act of apologizing in speech is simultaneously influenced by both the sender's and the recipient's behavior, and the sense of guilt. Neglecting any one of these elements can lead to a breakdown in relationships.

In both Korean and uzbek languages, there are common aspects in the contexts of performing the speech act of apology and the factors involved in choosing a particular formula of apology, among other things. However, distinct features can also be observed between the two.

The politeness culture and the criteria for evaluating it in Korean and Uzbek communication is also differ. First, in Korea, if someone is accidentally bumped into the street, in public transport, or in a store, apologies are rarely made. In Uzbek communication culture, apologies are often not made for polite or impolite questions. For example, if someone asks about women's age, salary, or other private matters, in uzbek culture, people may apologize such questions, whereas in Korea, these types of inquiries are not considered impolite. Second, in Korea, people with higher age or social status rarely apologize because apologizing is seen as diminishing their image and superiority over those beneath them.

Third, in both Korean and Uzbek communication cultures, there are differences in the forms of address used when apologizing between individuals of different ages and social statuses. In Uzbek, for instance, a person of higher age or status is addressed using their full name or with an added term like "Aka" (older brother) or "domla" (teacher). In Korean, the forms of address used include:1) the person's name+suffix, 20 the person's name+auxiliary element, 3) the person's name+title, 4) kinship terms, 5) honorifics, 6) words indicating kinship or generation.

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